Study A Hadith A Week

STUDY A HADITH A WEEK

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Foreword

All Praise is due to Allaah alone, and Salaat and Salaams upon the best of creation, Muhammed (S.A.W.), the one who brought the final Kitaab, Al-Qur'aan. Blessings be upon the Sahaabah(R.A.), who illustrated Islaam with so much of enthusiasm and sacrifice.

Many Asaatizah had requested for a book of Hadith with explanations and after much delay it has, with Allaah's aid, reached completion.

This book has been compiled in such a manner so as to make it's inclusion in any syllabi easy. Teachers should explain the history of Hadith, the various categories of Hadith, the compilation of Hadith , the preservation of Hadith, the importance of Hadith and similar topics linked to the science of Hadith to create the love, understanding and appreciation of these wise words which have come to us with much effort and difficulty.

A.H. Elias.(Mufti)
1 Jamaadul Aakhir 1418.
5/9/97

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

قَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ

إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ

1. Definitely Actions Depend on Intentions

1. The importance of this Hadith (saying) is such that almost every book on Hadith commences with it.
2. An action can be good or bad, approved or disapproved.
3. Similarly, an intention can also be good or bad.
4. Any action is good when the Shariat(Divine Code of Islaamic Law as explained by Allaah and His Rasool (Sallallahu alayhi wasallam), says it is good. Similarly, any action is bad when Shariat states that it is bad.
5. An action may look good from the outside, but if it is not regarded as good by Shariat, then the law and rule of Shariat will apply and not what is apparent to us.
6. For example, interest is haraam despite the fact that it apparently increases one's wealth whilst the giving of Zakaat is obligatory although it apparently decreases the balance. Allaah, through His infinite Wisdom has made interest bad and Zakaat good.
7. This illustrates that the action must first be approved by Shariat before the intention can gain the reward and the Pleasure of Allaah.
8. One cannot say that I will rob the rich and give to the poor and justify this by saying that my intention is good. Since the action is bad, a good intention cannot change the condition of the action.
9. Consider a person who aims at an animal whilst hunting. Just as he fires, the animal moves and the bullet injures a person. In this case the action was valid and because the person did not intend

to harm the person, there is no sin.

10. A person cannot commit an un-Islaamic action which is not approved by Shariat and justify it with a good intention so as to please Allaah as this will not be valid.
11. a) If the action is valid and the intention good, the results will be good.
    b) If the action is invalid, then even if the intention is good the result will not be good.
    c) Obviously if both the action and the intention are not good then the results will not be good. This is the rule.
12. We should firstly make sure that all our actions conform to the Shariat. Then form the proper intention when doing them so as to please Allaah. This will bring about Peace, Blessings and the Pleasure and the Mercy of Allaah.
13. Sincerity adds strength and beauty to all permissible actions.

##

مَنْ تَوَاضَعَ لِلّٰهِ رَفَعَهُ اللّٰهُ

2. Whoever humbles himself for Allaah, Allaah will raise him in(status, rank...)

1. Allaah has blessed us with various boons, favours, attributes, and capabilities.
2. Because of this, we have progressed tremendously in every field.
3. With status comes position, dignity, honour, power and control.
4. This creates in man, pride, arrogance and a sense of superiority.
5. Man develops pride because of wealth, power, position, talent, skill, professional qualities.
6. Pride is the opposite of humility, meekness and simplicity.
7. Pride is detested, hated, disliked and disapproved by Allaah.
8. However, with all the status, position and wealth, if man keeps the golden rule in front of him, that it is Allaah who has blessed

him and it is Allah who can take it away, then man will become humble.

9. Allaah loves these act of humility and simplicity so much that He elevates that person's stature, rank and position because of it..
10. Allaah will increase a person's wealth, rank and position as long as pride and haughtiness are replaced by meekness and humility.

##

اَلْمُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُوْنَ مِنْ لِسَانِهٖ وَيَدِهٖ -

3. The Muslim is he by whose tongue and hand other Muslims are at peace (protected and safe).

1. The Hadith is refers to "The Muslim" which implies one who is a proper, good practical and conforming Muslim as opposed to the transgressing non-practical one.
2. Harm and injury can be caused and perpetrated in two ways, i.e. with the tongue and with the hand.
3. The tongue causes harm by abusing, speaking ill, gossiping, backbiting, scandaling, accusing falsely etc.
4. This causes disunity, dissension, hatred, malice, envy, quarrels, fighting and brawls amongst Muslims.
5. The hand causes harm through hitting, injuring, killing, looting, stabbing and causing pain and sorrow to others.
6. This results in court cases, bloodshed, loss of life, injury to body and mind, malice, hatred.
7. Islaam teaches a Muslim to protect another Muslim's life, property, dignity, honour, body and Imaan(faith).
8. All this can be achieved by merely controlling the tongue and the hand.

مَنْ غَشَّنَا فَلَيْسَ مِنَّا

4. He is not from amongst us who cheats.

1. The words "he is not from amongst us" is a form of expression to show the severity, significance and importance of what is to follow, i.e. cheating.
2. In another Hadith Nabi (SallAllaahu alayhi wasallam)says `*Who is not inclined towards my Sunnat is not of me'*.
3. Islaam has its own code of life, pattern of conduct, rules for good behaviour and character. It has its own values which were divinely inspired and are thus universal for those who have sound intelligence and rational.
4. Islaam has its own culture, civilization and complete way of life. Amongst its noble and blessed teachings is that cheating is not allowed, and is a sin.
5. Cheating takes place in the social, political, and economical fields.
6. To advise someone to give their daughter in marriage to someone by falsely attributing good qualities to him when in actual fact, he is bad, is an example of cheating.
7. To praise a candidate with excellent qualities knowing that he is a rogue, thief and opportunist is also cheating.
8. To recommend the purchase of any item or article by
   (a) not mentioning its defects
   (b) describing features which are not present.
   (c) and over-rating the quality are all forms of cheating.
9. Cheating involves deception, lying and giving of false evidence.
10. The cure for cheating is truthfulness. The golden rule to remember is that it is Allaah who has blessed us with all that we have and it is Allaah who can take it away whenever He pleases. This knowledge creates humility.

5. Tahaarah (Purity) is half of Imaan (Faith).

1. This is also a method of expression to emphasise the value of what is being stated.
2. In other Ahadith, the emphasis on Hayaa and marriage is similarly expressed:
   (a) `*Hayaa (shyness) is half of Imaan'* and
   (b) `*one who marries has completed half of his faith'.*
3. In the Hadith 'Tahaarah is half of Imaan', 'Tahaarah' is likened to Imaan, which is the most important aspect in the life of a Muslim.
4. Tahaarah refers to one's:
   (a) body -
   (b) clothing -
   (c) mind -
   (d) heart -
   (e) actions -
   (f) place -
5. Islaam requires that a Muslim's body must be clean and pure at all times, thus the injunctions of Wudhu, Ghusl, Istinjaa (washing in the toilet), and washing before and after meals .
6. A pre- requisite for the performance of Salaat is that the clothing should be pure. When ones body and clothing are pure, clean and neat Maalaikah (angles) accompany that person.
7. Ones beliefs must be pure and wholesome.
8. Ones heart must not bear malice, hatred, evil, kufr, shirk or cowardice but it must be instilled with Imaan, piety, taqwa, righteousness, truthfulness and modesty.
9. Islaam requires that our actions conform to the Shariat. This ensures that it will be good, clean, pure and wholesome, gaining the Pleasure of Allaah. Then these actions will lead to an upright

personality and character.

10. Nabi (SallAllaahu alayhi wasallam) states in another Hadith: *"Behave contrary to the Jews, keep your backyard clean".* This includes places such as homes, cars, furniture, pots, pans, and utensils.
11. Even the hair of a Muslim must be neat an tidy.
12. Islaam encourages purity and hygiene.
13. Basically the inside and outside must be clean, the internal and external must be pure, the belief and action must be pure, clean and wholesome to obtain the pleasure of Allaah.

##

لَا إِيْمَانَ لِمَنْ لَا أَمَانَةَ لَهُ، وَلَا دِيْنَ لِمَنْ لَا عَهْدَ لَهُ

6. One who has no Imaan (faith) has no trust and there is no Deen (religion) for one who has no trust.

1. In the Hadith Imaan is linked to trust whilst Deen is likened to the fulfilment of a promise.
2. A person who is not trustworthy will not even value Imaan.
3. If he does not fulfil his promise then he will not fulfil the promises which Allaah wants him to fulfil, i.e. the commands, rules, and regulations of Islaam.
4. Trust is a quality which is linked to honesty, integrity and faithfulness. Nabi (SallAllaahu alayhi wasallam) was classified *"Trustworthy"* even by his arch enemies.
5. Trust does not only apply to wealth, property or material aspects but to conversation, mashwara(consultation) and opinion.
6. When one cannot be trusted with simple material aspects then how can one maintain the trust of Imaan with all its specifications details and responsibilities?.

7. These days promises, pledges and pacts are made without being honoured. This leads to disputes, quarrels, fighting, court cases, killings and all other sinister actions.
8. When a person cannot fulfil a promise how can he fulfil the obligations (promises) of Deen?
9. Imaan is the testification and acknowledgment with the heart of all those things stated by Hadhrat Muhammad (SallAllaahu alayhi wasallam), provided that it is proven to be authentic. This is the greatest trust.
10. Deen is the complete way of life - Al- Islaam - which has been explained to us by Nabi (SallAllaahu alayhi wasallam) and Sahabah (RadhiAllaahu-anhu) by way of example.

##

إِنَّ الرِّزْقَ لَيَطْلُبُ الْعَبْدَ كَمَا يَطْلُبُهُ أَجَلُهُ،

7. Sustenance(Rizq, livelihood) seeks a person just as death seeks him.

1. Allaah says that man receives what he strives for. Man should therefore work and strive for Halaal earning.
2. Rasulullaah (S.A.W.) has detested, deplored and strongly disliked begging. Islaam encourages working and detests a nation of beggars.
3. Deen is complete, perfect and simple. Our belief is firm that Allaah is the Provider, Sustainer and Guardian. Nabi(S.A.W.) has stated that "Surely no soul shall die until it does not complete,(fully obtain) all it's provision."

However two extremes should be avoided when misinterpreting the above.

a) One is to sit back, relax and live a lazy slovenly life waiting for provisions by way of hand-outs, charity, Zakaat and Sadaqah.

b) Another is to adopt Haraam(illegal) means to obtain provisions.

4. One's quota of provision, prosperity and progress is set out and will reach one at it's appointed time. If a person cannot acquire any means even with much effort, then there is no harm in receiving or accepting charity.

5. Whatever one's condition, one must use Islaamically permissible means and transactions in order to earn one's livelihood.
6. There is absolutely no room for lying, stealing or deceiving to earn wealth.
7. When one has faith that the end is stipulated then there is no sense in resorting to Haraam methods to reach it, for in this lies endless grief and misery.
8. A Muslim with full faith in Allaah's wisdom will not get himself into unnecessary debts and Haraam dealings in order to obtain worldly benefits, but will rather exert himself to please Allaah and be greatful for what he has.

##

8. The duaa of the oppressed is accepted.

1. This Hadith is general in nature
2. "Duaa" refers to any prayer, supplication, plea or cry.
3. Any person's duaa is implied, whether it be male or female, Muslims or non-Muslims, young or old, big or small, rich or poor, white or black.
4. Dua can be accepted immediately or after some time (no specific time is specified).
5. Allaah knows when is the best time to answer our prayers.
6. "Oppressed" means being ill-treated physically or having ones rights taken away .
7. Definition of *"zulm"* is to place a thing where it does not belong, e.g. placing the spectacles for ones eyes on the knee. Various acts of *"zulm "* result because of this.
   (a) the eye is deprived.
   (b) the spectacles is not in place.
   (c) the knee has something on it which does not belong there.
8. If a person deserves something which is rightfully his and does not get it, then he is being oppressed.

9. In another Hadith, it is stated that there is no barrier between the dua of the oppressed and Allaah. Here as well, there is no specification that the oppressed has got to be a muslim only
10. This warning in this Hadith teaches us not to oppress, suppress, tyrannise, rob, cheat, deceive, bluff, con or fraud anyone whether they are Muslim or non-Muslim.,
11. The Hadith directs towards a life of justice, fair play and honesty.

##

9. Deen is good advice.

1. This is a general rule.
2. This refers to the whole of Deen.
3. Deen refers to that which is taught to us through the Qur'aan, Ahadith or the words of the Sahaabah (RadhiAllaahu-anhu).
4. Deen is a way of life, pattern of conduct and a method of living which leads to the pleasure of Allaah.
5. Deen comprises of Belief and Action.
6. Both are classified as good advice.
7. Deen is from Allaah and Rasulullaah (SallAllaahu alayhi wasallam).
8. Allaah and Rasulullaah (SallAllaahu alayhi wasallam) are our true well-wishers.
9. We should therefore fulfil their rights by making the Ibaadat of Allaah and obeying Rasulullaah (SallAllaahu alayhi wasallam).
10. Every action encouraged by Deen is for our own benefit and should be adhered to seriously for the Pleasure of Allaah.

10. Modesty is a branch/part of Imaan.

1. There are 70 branches of Imaan according to the Hadith.
2. Imaam Bahayhi (RadhiAllaahu-anhu) numerated all these in a book.
3. The highest of these is the First Kalimah.
4. The lowest is to remove an obstacle from the pathway.
5. Modesty(shyness) is the quality which adds beauty to character and personality.
6. Modesty (Haya) is an inborn, latent quality in every person.
7. It can either be nurtured and nourished or destroyed
8. Following the Deen, Shariat, way of Rasulullaah (SallAllaahu alayhi wasallam) nourishes Haya.
9. Following the way of non-Muslims in destroys Haya.
10. Haya leads to goodness, nobility, a sense of embarrassment when doing something wrong, and results in self-respect.
11. Having no Haya turns man into an animal.
12. An animal will do what it wants, how it wants, where it wants and when it wants.
13. A animal has no limits and boundaries of behaviour, character or personality.
14. Contrary to all this, a man with haya is not an animal.
15. There is a saying that when haya is destroyed then do what you want. Urinate, dance, misbehave and give in to ones desires as animals do.
16. Another Hadith said that *`Haya is half of Imaan".* That's how important Haya is.
17. Haya will be displayed where Shariat requires and Haya must not be practised when this is against Shariat .

11. One will be with whom one loves(in the Aakhirat).

1. Deen is basically Belief and Aamaal (action).
2. On the Day of Qiyamat, when Allaah will bring us to life again, then like things will be together or things of a like nature will move towards each other.
3. Thus one whose beliefs are like the Kuffaar will the Kuffaar and so on.
4. However, this Hadith is a severe warning to the imitators of those who are against Allaah.
5. In fact another Hadith states *`One will be resurrected with those whom one loves'.*
6. Another Hadith states *`He who imitates the (religious actions/practices) of another nation is like one of them.*
7. Thus all those sayings denote:
   (a) not to love religious actions of non-Muslims, especially if they are of symbolic and of characteristic value and significance,
   (b) not to imitate other nations,
   (c) not to behave like the people of other nations
   (d) not to follow or adhere to the ways of other nations.
8. Imaan is complete. We have our own culture, way of life, civilization, beliefs, practices, mode of dress, method of eating, ceremonies, functions and joyous days. We should not behave like others otherwise we will be with them on the Day of Qiyamaat. This is a stern warning for those who have Imaan.

12. A good (pure, clean) word is (also) Sadaqah (charity)

1. The Deen of Islaam is perfect and complete. We have been advised on all aspects and walks of life.
2. The Deen has laid down directions on how to converse also.
3. This Hadith explains the importance of a pure, good, clean, pleasant word and also defines sadaqah.
4. A word without abuse, evil, filth or bad effect is a pure and good one.
5. Sadaqah has various categories. Farz, Wajib, Sunnat and Nafl.
6. Sadaqah can also be given with :
   (a) wealth
   (b) action
7. In another Hadith we learn that even smiling to our Muslim brother is an act of charity (Sadaqah).
8. These will refer to nafl (optional) Sadaqah.
9. One will be rewarded for saying a good word or smiling to another.
10. Islaam encourages those activities that lead to a peaceful and harmonious society. It is civilised and cultured.
11. This Hadith encourages the financially poor who can now also take part in distributing charity by merely speaking and conversing purely and properly.

13. None of you must stand and drink.

1. The beauty of Islaam lies in the fact that every minute detail has been explained in a simple way.
2. Nabi (SallAllaahu alayhi wasallam) came with the natural, easy to follow Deen of Islaam.
3. The perfection of this way leaves nothing to be gained by following any other way.
4. Here the general rule has been stated, i.e. do not drink whilst standing.
5. The benefits of sitting down when drinking are many:

   a) It encourages humility, meekness and good culture.

   b) Pride, the cause of many evils, is destroyed.

   c) Sitting reduces the amount of eating and drinking.

   d) When a person is presented with something to drink whilst standing then that person sits. The motion of sitting will remind him that he is following none other than the Best of Creations, Nabi (SallAllaahu alayhi wasallam). He will then read the dua for drinking and praise Allaah the Rabb (Creator, Provider, Nourisher.

   e) One emulates the Sunnat of Nabi (SallAllaahu alayhi wasallam), thus earning unlimited rewards.

If, however, one happens to be at an extremely dirty, soiled and filthy place, then in that particular place it will be permissible to stand whilst drinking as this prevents the clothing from becoming impure. It should be borne in mind that this is the exception rather than the rule.

وَقُل رَّبِّ زِدْنِي عِلْمًا

14. Say Oh Muhammad (SallAllaahu alayhi wasallam) My Rabb, increase me in Ilm- knowledge.

1. This Hadith explains the etiquettes of duaa.
2. With the word *"Rabbi"* (my Rabb) we begin by praising Allaah as "my Creator, Nourisher, Financier, Sustainer, thereby acknowledging His numerous boons and favours, just as we start praising Allaah in Sura Faatiha.
3. Allaah taught Muhammad (SallAllaahu alayhi wasallam), who taught the Noble Sahaabah (RadhiAllaahu-anhu) who continued this chain so that we know it today.
4. Ilm is the intellectual information from a known source about the unknown. When the unknown becomes known then Ilm (knowledge) is obtained.
5. For example, Muhammad (SallAllaahu alayhi wasallam)who is known told us about Allaah (the unknown), and when this becomes known, then Ilm is obtained.
6. This should not be confused with "Maloomaat" (Information) - which is for example the shape, size, length, breadth, height of the Ark of Hadhrat Nuh (AS), or about the types of animals which went on the ark.
7. Ilm is thus gained in Imaan-e-Mujamal and Imaan-e- Mufassal which - about Allaah, Ambiyaa, Kitaabs, Aakhirat, Jinns and the life in the grave.
8. Ambiyaa (AS) were the people of Ilm.
9. Because there is no other new Nabi to come, Nabi (SallAllaahu alayhi wasallam) stated that the Ulema are the heirs of the Ambiyaa who inherit Ilm instead of dirhams or dinars.
10. It is good to recite this dua-'My Rabb increase me in Ilm' before studying.
11. Ilm which benefits one in the

(a) Aakhiraat, (b) Grave and (c) this world is most beneficial.

12. Ilm which benefits one in this world only is the least beneficial.

13. Ilm which does neither benefits one in this world nor in the hereafter is the worst Ilm.

##

15. Definitely a Mu'min is not impure/does not stay impure.

1. A Mu'min is a Muslim and a Muslim is a Mu'min.
2. A Muslim does not remain impure.
3. A Muslim does not make others impure.
4. A Muslim is not impure.
5. Another Hadith states `*Cleanliness is part of Imaam*'. A Muslim is a clean person.
6. This impurity refers to the body and clothing.
7. Purity leads to Allaah. Allaah loves those who purify themselves.
8. External purity develops internal purity.
9. Islaam encourages those actions which assists one in gaining proximity to Allaah.
10. Impurity causes calamity, illness, epidemics, plagues, sicknesses, diseases and so forth.

##

لِأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ

لَا يُؤْمِنُ عَبْدٌ حَتَّى يُحِبَّ

16. A bondsman (servant-slave) (of Allaah) has not (yet properly) believed (in Islaam) until he desires for his brother what he desires for himself.

1. This Hadith outlines a rule for social success.
2. Every human being naturally desires good and success for himself and therefore the same is to be desired for the next Muslim Brother. This Hadith has various implications. While desiring guidance, peace, tranquillity and safety of life and property, one has to also want steadfastness in Imaan for another brother. One has also to safeguard the honour, dignity and chastity of all.
3. Besides merely desiring for these various good qualities in a fellow Muslim, we should also make a concerted effort towards this goal.
4. By implementing the same Hadith, the quality of jealousy, hatred, and enmity will gradually disappear. A Muslim will develop the quality of generosity and thus share with others.
5. As far as basic needs go, one should desire to clothe, feed and give shelter to those Muslims who do not have these basic necessities, and at try to assist in any way open to us.
6. This will strengthen the bonds of friendship and mutual concern.
7. This also removes pride and feelings of superiority from the heart.
8. This whole concept of brotherhood was beautifully exemplified by the illustrious Sahaabah (RadhiAllaahu-anhu), who fed the guest in the darkness by dimming the lantern so that the guest would not be discomforted by the fact that his host was feeding him without having anything for himself. Allaahu-Akbar!.

لَا يَدْخُلُ الْجَنَّةَ مَنْ لَا يَأْمَنُ جَارُهُ بَوَائِقَهُ

17. One from whose troubles and presentations a neighbour is not free, shall not enter Jannat (paradise) .

1. Regarding The rights of neighbours are divided into various categories.
2. The non-Muslim neighbour
   The Muslim neighbour and
   The Muslim who is a blood relative and a neighbour.
3. In general the blood, life, property, dignity, honour, chastity of all neighbours have to be respected and protected.
4. At times of difficulty one should assist the neighbours morally and financially.
5. At times of calamity they are to be consoled.
6. A Muslim neighbour's Imaan has to be protected as well.
7. The Muslim blood relative neighbour has the greatest right and if this is fulfilled, then one would be saved from Jahannam.
8. Nabi (SallAllaahu alayhi wasallam) stated in another Hadith that Jibraiel (Alaihis-Salaam) stressed so much upon the rights of neighbours that he thought that a revelation would come to give such neighbours a share in the inheritance as well..
9. In another Hadith, Nabi (SallAllaahu alayhi wasallam) said that when you cook, increase the curry by adding water and give the neighbour even if it be the hoof.
10. In another Hadith, Nabi (SallAllaahu alayhi wasallam) complained about the one who sleeps on a full stomach while his neighbour lives on an empty stomach.
11. A saying goes: "Seek your neighbour first then your house" (you intend to stay in) for you may have a mansion, but your neighbour can make life a misery, whereas a simpler house with a good neighbour can make life a pleasure to live.

أَنَا خَاتَمُ النَّبِيِّيْنَ لَا نَبِيَّ بَعْدِي

18. I am the seal of the Nabies, there shall be no Nabi after me . [Bukhari Muslim]

1. This is one of the basic tenets of Islam. If one does not believe in this then one does not remain, or even become, a Muslim.
2. Hadhrat Essa (Alaihis-Salaam) will return to Earth, not as a Nabi but as an Ummaati (follower) of Nabi (SallAllaahu alayhi wasallam).
3. Nabi (SallAllaahu alayhi wasallam) said 30 false prophets will come after him. Many have come already.
4. In the time of Hadhrat Abu Bakr (RadhiAllaahu-anhu), three men and one woman, Musailma Ibn Kathib , Aswad Ansi, Tulaiha and Sajah all claimed prophethood..
5. As recently as about 180 years ago, Mirza Goolam Ahmed Qadiani claimed prophethood.
6. These claimants of Prophethood and their followers are not Muslims.
7. Deen is complete.
8. Qur'aan is the last Divine Book of Allaah.
9. Hadhrat Muhammad (SallAllaahu alayhi wasallam) is the last, final Rasul and Nabi of Allaah.
10. Hadhrat Muhammad's (SallAllaahu alayhi wasallam) Ummat is the last ummat.
11. Islaam is the last and final way of life which leads to the pleasure of Allaah.
12. Nabi (SallAllaahu alayhi wasallam) said that if there was to be a Nabi after him, it WOULD HAVE BEEN Umar. Since Umar (RadhiAllaahu-anhu) was not a Nabi, how can someone less likely ever be one. There can never be a new Nabi after our Nabi.

13. Nabi (SallAllaahu alayhi wasallam) said that he is like the last brick to complete the building of the beautiful mansion (of prophethood).

###

19. Mention the Name of Allaah, most high and eat with your right hand, and eat from that which is before you (in your plate) . [Bukhari Muslim]

1. Three things are mentioned in the above Hadith.
   (a) before eating , mention and praise Allaah
   (b) eat with your hand - the right hand
   (c) eat from that section which is in front of you.
2. Allaah is our Rabb, Creator, Provider and Sustainer, who has made it possible for us to have food.
3. By mentioning Allaah, one will be awakened internally (inside) to keep away from haraam food and drink. Anyone with some awareness of right and wrong will not consume haraam and take the name of Allaah at the same time?
4. One thinks and ponders what is the Qudrat (power) of Allaah to give us the end product to reach our stomach. From where to where!
5. We are commanded to eat with the hand, and more so the right hand. It has been proven by medical science that the fingers emit certain enzymes that help digestion.
7. One is able to hold and grip and touch the food. This is not possible with the spoon and fork.
8. Following the ways of others, by using knives and forks, does not make one superior but in fact inferior, for one has left that

which is better (eating by hand) for something inferior (eating with the spoon).

9. More important is adherence and following the way of Rasulullaah (SallAllaahu alayhi wasallam) irrespective of whether science substantiates it or not.
10. To eat from the section which is near you entails good manners and etiquettes.
11. The Hadith of Nabi (SallAllaahu alayhi wasallam) indicates that there is more barakat (blessing) in doing so.
12. Once Nabi (SallAllaahu alayhi wasallam) held the hand of a young Sahaabi (RadhiAllaahu-anhu) who was moving his hand around the plate and eating.
13. This moving around refers to the main food. However, if there is pickle or such a food on the side of the plate, then it is permissible to move your hand to that side of the plate to partake of it.
14. The whole process of eating, if done in accordance to the manner shown to us by Nabi (SallAllaahu alayhi wasallam),becomes reward worthy and pleases Allaah.

##

20. Islaam cancels (ends) that which existed before it, Hijrah cancels (ends) that which existed before it, and Haj cancels that which was before it.

[Muslim- Miskaat]

1. This Hadith refers to following stages:-
   (a) before and after accepting Islaam:

(b) before and after Hijrah:

(c) before and after Haj.

2. The actions of a person who has not accepted Islaam is basically of two types, good or bad.
3. Islaam is the Deen for many and for all. Once a person enters the fold of Islaam, the bad, evil acts committed by him prior to accepting Islaam are null and void, being of no consequence, requiring no chastisement nor punishment, both in this world and in the Aakhiraat (hereafter).
4. A person enters Islaam with a clean slate.
5. Generally Hijrah means moving from one place to another. Here it means moving from sinning to piety, from bad to good, from evil to purity. The one who repents is like one who has not sinned.
6. It is stated in the Hadith that one who returns from a Mabrooh(accepted) Haj is like one who had just been born- free from sins. Even though this refers to minor sins only, it is still a great boon and favour from Allaah.

##

21. Duaa is the essence of Ibadaah. [Tirmidi]

1. The importance of Duaa is explained in this Hadith.
2. Duaa is the essence, core, marrow and spirit of Ibaadah.
3. Duaa entails asking, praying, pleading and beseeching Allaah for all that which is permissible.
4. Ibadaah is worship in the wide, broad sense.
5. Thus Duaa is the essence in Salaat.

   Duaa is the accepted in fasting.

   Duaa is the marrow in Zakaat.

   Duaa is the spirit in Haj.
6. The power of duaa is improved by sincerity (Ikhlaas), meekness and humility.

7. A bullet is powerful, dangerous and effective, but not on its own. If a bullet is thrown at a rat it would not kill it, but when fired through a gun it can be lethal enough to kill an Elephant.
8. Dua is powerful on condition that it is made with sincerity, meekness and humility.
9. Duaa is influenced by halaal and haraam foods, clothing and earning. All these factors have negative and positive results.
10. There are some places and certain times when duaa is most accepted. (Refer to '*Umra made easy*'.)

##

22. Among the Major Sins are, ascribing partners to Allaah, disobedience to parents, killing a Muslim and giving false testimony.

1. A sin involves disobedience to Allaah's orders and commands or acting contrary to the way of Rasulullaah (SallAllaahu alayhi wasallam) or the Shariat.
2. Sins earn the anger and wrath of Allaah.
3. Sins deserve the punishment of Allaah.
4. There are two kinds of sin: major and minor.
5. A major sin is one which has been highly detested in the Shariat of Islaam and a warning of the severity of punishment has been recorded.
6. Repeating a minor sin becomes a major sin.
7. Amongst major sins, four have been listed in this Hadith.
8. <u>To ascribe partners with Allaah:</u>
   - This is worse than Kufr
   - It is the greatest of Zulm

- It is a major injustice to even think that Allaah wants or has a partner
- A Muslim must be absolutely free from all forms of Shirk in belief and action.
- Sijdah, Ruku Tawaaf and every other action must be done for Allaah alone.

9. Disobedience to Parents
   - The rights of parents must be fulfilled.
   - Parents must be loved, respected and honoured.
   - The life, property and dignity of parents must be safe-guarded and maintained at all times.
   - They should be addressed humbly and NEVER sworn at or abused.
   - They should be financially aided if in difficulty.
   - They must NOT be obeyed if their request one to act contrary to the Shariat. This is because the Shariat Rule or Law is that there is no obeying anyone when it results in disobedience to the Creator. If for example a parent requests or orders one to drink alcohol, one MUST refuse.

10. Murdering
   - Islaam protects life and property, dignity, honour, respect and Imaan (faith).
   - To take the life of another Muslim is illegal(haraam) and it is the result of taking the law into one's own hands.
   - Islaam advocates capital punishment for the murderer. This serves as a deterrent and shows the importance of life.

11. Giving false testimony
   - Islaam is far-sighted. Several hundred years ago, the crimes we see today were already catered for.
   - These days, people are paid to lie and give false testimony.
   - Unfortunately this has become so rife that brothers lie

against brothers, family against family and even son against father to gain a mere piece of this world which is in fact a sure ticket to 'Jahannam'.

All the above are classified as major sins. If the above sins are avoided, there will surely be peace, tranquillity and comfort.

##

23. Whoever relieves a fellow Muslim from grief among the griefs of the world, Allaah will relieve him from grief from among the griefs on the Day of Judgement. Whoever shows ease on the poor impoverished person, Allaah will show ease on him in the Aakhirat(hereafter), and also in this world. And also whoever protects and guards all fellow Muslims, Allaah will protect him in this world and in the Aakhirat. And Allaah is the helper in the assistance of a servant when the servant is in the assistance of his brother. [Muslim]

1. The explanation used in the above Hadith is prevalent in the Qur'aan and other Ahadith where actions are described first and then the consequence, examples are given first and thereafter the rule or principle.
2. The examples of grief, ease and protection are stated then the

rule of any form of assistance.

3. Grief in the Hadith means any form of grief or causes of grief, be it moral, social, financial, economical, political, domestic, national, or international. All these are in connection with the world.
4. The grief for another is most valuable and precious.
5. Removing the difficulty of a poor person, whether it be for a Muslim or a non-Muslim, includes such a wide range of actions. It may entail a simple act of giving a thirsty person water to quench his thirst with, to an act of providing shelter to the homeless. The prayers uttered by the receivers of such bounties out of thankfulness are powerful and not to be missed.
6. Allaah will, through His endless Mercy, clothe, comfort and shelter us on the Day of Qiyaamat.
7. To protect and safeguard a Muslim's property, wealth, health, honour, dignity, respect and Imaan is praiseworthy, rewarding and loved by Allaah. In the present era of selfishness and motivation, the above rule gives hope for a peaceful and harmonious society if applied.
8. Allaah will then protect and safeguard us on the Day of Qiyamat and Aakhirat.
9. His protection is the best for He is the best protector. What greater benefit than to be saved from the Fire of Jahannum, accountability and from His wrath and anger.
10. Assisting a servant of Allaah, refers to all forms of aid and assistance - from removing a banana peel from the road to the most strenuous and difficult of tasks.
11. Qualities of envy, hatred, evil and malice will be replaced by goodwill, care, well-wishing, and a genuine concern for the poor and needy, the widow and the destitute.
12. The Hadith calls for a society having the welfare of each and every one at heart whether they be poor, rich, young, old, Muslim or non-Muslim.
13. All praise is to Allaah who blessed us with such an easy, natural, code of life - Al Islaam.

24. The most disliked(worst) man in the sight of Allaah is one who engages in abusive (vulgar) quarrels.

1. Islaam teaches us good values.
2. It reforms our character and personality.
3. We are not like base animals, who roam the wilds. We are blessed with the most noble set of rules and regulations to follow in the Shariat of Islaam.
4. Muslims are disciplined as opposed to those who claim to have freedom and are wild, barbaric and uncultured.
5. A Muslim is totally civilized in the truest sense of the word.
6. When problems and conflict arise in families, societies, localities, and organisations then this should be seen as a test of ones tolerance and human qualities and there is no need for swearing, shouting, cursing, obscenity and barbarism.
7. Dispute and misunderstanding should be solved by deliberations, discretion. negotiation and most important of all, a sincere willingness to end the dispute. More often than not, people in such situations only wish to see the other side being disgraced instead of finding a peaceful solution to the problem.
8. Abusing or swearing only taints ones dignity and self-respect.
9. Vulgar proud and abusive language and attitudes only attract a similar reaction from the other party and reaps no benefit at all.
10. When Allaah takes action against the abusive person then no one can save him. What greater calamity than to be deprived of Allaahs favours, Mercy, Affection and Pleasure for the sake of venting verbal abuse and behaving in an unruly manner.

كُلُّ بِدْعَةٍ ضَلَالَةٌ

25. Every (Bid'at) innovation is misleading (darkness).

1. Bid'at is the opposite of Sunnat just as
   Kufr is the opposite of Iman
   Shirk is the opposite of Tauheed
   Darkness is the opposite of light and so on.
2. Sunnat is the path and method which was proven and practised by Nabi (SallAllaahu alayhi wasallam). This leads to the Pleasure of Allaah and Jannat.
3. Bid'at is that path and action which was not practised by Nabi (SallAllaahu alayhi wasallam) but which is erroneously or deviously believed to be part of Deen.
   A person regards it to be worthy of earning reward whereas it is not in accordance with the Shariat of Islaam but bid'at.
4. For example if a person walks backwards when leaving the Masjid believing this to be part of Deen and rewarding, then this act is bid'at.
5. Bid'at leads to darkness, arrogance, quarrels, fights, and eventually Jahannum.
6. Deen is complete and perfect, as stated in Sura Maidah *"Today I have completed your Deen for you..."*.Thus all good, pleasant, beautiful, praiseworthy actions have been shown to us to follow.
7. If we believe that any new action(not done by the previous pious people and Nabi(S.A.W.), such as the organisation and hosting of 3,7,10 or 40 day Faatihas reaps thawaab then know well that these are not reward worthy deeds but they are in fact adding to Deen and this addition is bid'at.
8. A person involved in bid'at has no chance or opportunity to reform because he is not even aware of the deviousness of his action. Thus he does <u>not</u> feel any need to reform.
9. The Hadith is clear that <u>all</u> bid'at is misleading.
10. One should recognise sin as sin, and bid'at as bid'at. Then only will the doors of `tauba'(forgiveness) and redemption <u>open.</u>

الطُّهُورُ شَطْرُ الإِيمَانِ

26. Taharah (Purity) is branch of Imam (faith-Deen).

1. Purity is vitally important to any decent human being who wants to separate from the lower criminal strata.
2. Purity will refer to two broad regions:
   (a) external - outside
   (b) internal - inside.
3. External purity is easy to understand. It refers to that which can be seen or physically felt.
   (a) Take a Ghusl when one is ceremoniously impure,
   (b) make Wudhu for Salaat,
   (c) to be clean and pure,
   (d) to keep ones homes clean - Nabi (SallAllaahu alayhi wasallam) said in a Hadith : *`Behave contrary to the Jews, keep your back yards clean.'*
   (e) cleanliness - refers not only the external, visible, clothing but even the inside clothing which is not visible.
   (f) the hair should be combed and kept neat and the beard should be groomed and combed within the boundaries laid by Shariat.
   (g) cleanliness and purity also improves the health cleanliness and purity earns the Mercy of Allaah.
4. Internal - purity refers mainly to the heart:
   (a) It must be clean, pure, fresh and filled with Nur.
   (b) This can be attained by removing all malice, hatred and envy from the heart.
   (c) remove all sins, evil and treachery from the heart and head to obtain the Pleasure of Allaah.
   (d) all dealings and transactions must be pure and clean.
   (e) behaviour towards the wife, child, father and mother must be clean and pure.
   (f) ones character must be clean and pure and free from blemish and evil traits.

(g) one must show respect to elders, be affectionate to juniors and compassionate to equals.

5. When one has purity of the outside and the inside then the Qur'aan and Sunnat (which are total purity will influence ones lifestyle at every step. The Qur'aan's Nur will fall on the clean heart to create a personality that even the Malaaika (Angels) are proud and at times jealous of.
6. From the above we can now realise why: *"Purity has been classified as half of Imaan".*

##

27. The most beloved place in Allaah's sight is the Masaajid. [Muslim]

1. Allaah loves all places, but of these He loves the Masaajid the most.
2. Places have different positions and ranks.
3. Each place thus has its own respect, honour and dignity.
4. In the home, there are many rooms and the toilet is also a room, The love and respect for the bedroom is not the same as that of the toilet.
5. Similarly there are numerous places on earth but Allaah loves the Masaajid the most.
6. In another Hadith, Nabi (SallAllaahu alayhi wasallam) said that the worst place in the sight of Allaah are the bazaars (the market place).
7. The reason for this difference is that in the Masjid
   (A) the remembrance of Allaah takes place
   (b) the worship of Allaah takes place
   (c) there is a greater focus on the Aakhirat.
   (d) one is more inclined to perform good in it

(e) one is more inclined to seek pardon and repentance.

8. All the above is far less prevalent in the market place.
9. Masaajids also differ in status. The highest status is that of the Masjid-e-Haraam in Makkah - then Masjid-e-Nabawi - then Masjid-e-Aqsa - then the local Jamia Masjid.

##

28. Straighten your rows (at the time of Salah), or Allaah will make differences among yourselves.

[Bukhari Muslim]

1. This law of straightening of the rows in Salaat is amongst the etiquette of Salaat of the Masjid.
2. Sahaba (RadhiAllaahu-anhu) were extremely particular about this practice.
3. In fact Hadhrat Umar (RadhiAllaahu-anhu) used to walk with sword in hand between the rows to ensure that the rows were straight.
4. In the Masjid there are lines demarcating the rows.
5. During the performance of Salaat the Musallees should place their heels on these lines and not try to keep the rows straight by placing the toes on the line.
6. Standing with the heels in line and with shoulder to shoulder, ensures that the row becomes straight.
7. In the light of the Hadith Shaitaan occupies the areas where there are gaps between the Musallees.
8. Thus where the rows are straight and there are no gaps, there is no opportunity for Shaitaan to cause hatred, malice or envy and there will be no difference among the Musallees.
9. Straight rows also result cause the hearts to be closer, thereby creating love and brotherhood.

10. Most important is that we will be following the order of Nabi (SallAllaahu alayhi wasallam). So whether we understand the direct link and connection between the straight row and closeness or the crooked row and differences, we will act as obedient servants.

##

مَنْ صَلَّى عَلَيَّ وَاحِدَةً صَلَّى اللّٰهُ عَلَيْهِ عَشْرًا

29. Whoever sends blessing and salutations upon me (Muhammad (SallAllaahu alayhi wasallam)) once, Allaah sends blessings upon that person 10 times

[Bukhari Muslim]

1. This Hadith illustrates the importance of sending Durood and Salaam upon Rasulullaah (SallAllaahu alayhi wasallam).
2. The general principle is maintained here that for every good deed one is rewarded ten fold.
3. However, know that Allaah is bountiful. If He desires He may increase the reward to whatever he wants.
4. This Hadith shows the love of Allaah for Rasulullaah (SallAllaahu alayhi wasallam) He loves him so much that He wants us (the Ummat) to send Durood and Salaam upon Nabi (SallAllaahu alayhi wasallam).
5. It is recorded in the Hadith that where a Muslim recites Durood upon Rasulullaah (SallAllaahu alayhi wasallam) then angels take the Durood and convey it by name to Rasulullaah (SallAllaahu alayhi wasallam).
6. When a person is near our Nabi's (SallAllaahu alayhi wasallam) grave then Rasulullaah (SallAllaahu alayhi wasallam) hears him.
7. No Durood is specified. One may recite from any one of the authentic proven Duroods.
8. Recitation of Durood on Fridays is more rewarding.

9. According to some Ulema recitation of Durood is amongst the best of Zikrs.
10. Due to the fact that so much Durood will be recited upon our Nabi (SallAllaahu alayhi wasallam), that on the Day of Qiyamat Nabi (SallAllaahu alayhi wasallam) will be proud of this. Due to this fact the Maqaame-e-Mahmood will be given to Nabi (SallAllaahu alayhi wasallam).

##

30. It is not permissible for a Muslim to frighten another Muslim.

1. Basically a Muslim must protect the Imaan, life, dignity and honour of another Muslim.
2. A Muslim must also defend and secure the above.
3. If we are not even allowed to frighten a fellow Muslim, then we can imagine how much worse it is to injure, abuse and kill each other.
4. A Muslim must not place another Muslim into any form of difficulty.
5. The following are just a few examples of the ways in which one Muslim should not frighten another.
a) Knowingly or carelessly providing incorrect information so as to make another believe that it is true, like telling someone that their close relative has died or that their possessions have been stolen. .
b) To hide someones possessions such as shoes or car keys merely for the fun of seeing another person fret.
c) To scream out of a hiding place at someone or to grab a person unexpectedly.
d) Frightening little children with horror tales or sounds.
e) Various practical jokes and also pranks played on the phone.

All the above are becoming very common and are futile pastimes. The

consequences can be horrendous and the benefits are only a few cheap laughs. Keeping away from such things and resisting ones childish urges will not only benefit others and oneself but it would earn one the thawaab of conforming to a hadith of Nabi(S.A.W.).

6. Frightening causes difficulty to the receiver and may affect him emotionally.

7. Islaam caters for the social and emotional well being of a person.

8. The mental attitude of a person who likes seeing others in distress leads to sadistic behaviour.

9. Many of the crimes we see today have their roots in the unbridled habits of ridicule.

10. Frightening someone seems small and petty but if the habit is not stopped it can lead to greater ills. Islaam teaches us to close the road to evil before Shaytaan takes hold.

##

31. The gathering are a trust

1. In this hadith, the word gathering refers to a meeting. discussion, counsel, deliberation or any get together wherein the element of secrecy is present.

2. Such a gathering could involve many individuals or as little as two individuals.

3. These types of meetings are generally regarded as a trust and moreso when one party in the meeting expressly requests it to be so.

4. That information which is discussed in such a gathering must not be divulged to others.

5. If such a meeting is held in order to discuss any act or decision which injures or harms anyone or tramples upon the rights of any person, then such a meeting will no longer be a trust.

6. Whenever the personal details of any of the parties are discussed, these should not be disclosed to others as it may cause harm to the

status and dignity of the person involved.
8. Divulging details of trust leads to disunity and harm to all related to the discussion.
9. More often than not, that which is divulged is done so out of context and incorrectly. This results in unnecessary quarrels, disputes and disunity.
10. The larger the gathering of trust which is betrayed, the greater the problems it causes.
11. If the trust involved family members then the member who betrays this trust can be the cause of greater problems such as disunity and divorce.
12. If the trust involves a country then the repercussions of a breach can cause national and international problems.

Reflection on the above should make the cheap tale carrier or the habitually insipid person realise the possible results of his unfortunate pastime.
##

32. Lower oneself to the level of the people

1. Lowering oneself removes and destroys pride.
2. The good quality of meekness and humility is created.
3. Communication becomes easy with ones fellowmen.
4. The person who is being addressed feels comfortable and relaxed.
5. People should not be afraid to approach one.
6. Once humility is practised, problems can be understood, addressed and resolved.
7. Humility should not be confused with self-sacrifice.
8. If someone is abusive, rude, or evil then one does not have to lower oneself to his level.
9. This Hadith applies to individual interaction with people and when in company.

10. When travelling with people who are poor, then do not spend extravagantly on yourself as this will hurt their feelings.
11. Similarly, do not order lavish meals while those around you cannot afford the bare necessities. Come down to the level of those around you in this regard.
12. Such behaviour will ensure harmony and create unity.
13. One should even speak in the dialect of the villager if this makes him feel more comfortable.
14. Do not eat outside or let your children eat ice-creams etc. outside in full view of those who cannot provide such luxuries for their children.
15. Remember that the above "lowering" should only be made if it is for Islaam and not against it.. One does not have to lower oneself to the level of a gambler by joining him in order that he may feel comfortable. The lowering must only be made if it is not in conflict with Islaam.

##

مَنْ يُحْرَمُ الرِّفْقَ يُحْرَمُ الْخَيْرَ

33 The one who forbids a kindness, forbids good

1. Kindness is a good attribute of human nature for it makes one a well-wisher of others and makes one care for others.
2. When a person discourages kindness then he forbids the spread of good. He prevents people from being good to each other and thereby promoting hatred between people.
3. To forbid what is evil and to enjoin what is good is a necessary quality for all Muslims.
4. To prevent good and to encourage evil is the quality of hypocrites.
5. Kindness and good results in pleasing Allaah and leads to Jannat(paradise).
6. Cruelty and hard-heartiness result in Allaah's displeasure and lead to Jahannam(hell).
7. Kindness leads to all that is good and all mankind, no matter from which walk of life, regard good actions as being proper and dignified.

8. Such actions are, speaking the truth; helping those in need; helping the aged; being humble; caring for one's neighbours, kith and kin etc.
9. Similarly everyone regards lying, stealing, killing, failing to keep to one's word and being abusive as bad acts.
10. One should not confuse being kind with being a doormat for all to wipe their shoes upon. There are times when some sternness is necessary and when controlled and limited punishment actually forms part of kindness. This is the "cruelty" which is implied in the statement that one has to be cruel in order to be kind.

##

34 One who is not thankful to the people is not thankful to Allaah

1. Allaah is first and man acts upon what Allaah says.
2. When someone aids, helps or is good to us then there are certain natural consequences which result from this goodness.
3. Muslims are cultured and civilized, and are guided in every situation.
4. One should and may:
    a) present a little gift to the one who assists us as a token of appreciation.
    b) write a letter or phone to express one's appreciation.
5. We should do this while being grateful to Allaah who gave our helper the ability and the kindness to assist us.
6. Remember that the hearts of men are between the fingers of Allaah. He moves it in whichever direction He pleases.
7. Allaah moves the hearts of men to be cruel or hard towards us or soft and gentle if He so desires.
8. Allaah is pleased with those who are grateful and who have the decency to thank those who do good.
9. This type of behaviour invites the Mercy and Assistance of Allaah, Who is All-Seeing and All Knowing and Whose part in all good actions

should never be overlooked.

10. It is very important that one does not confuse the thanking of another human being with hero worshipping or total subservience. We should only be subject to Allaah's commandments and should not become slaves to those who have assisted us. We should not exceed the boundaries set by Allaah by uttering such profuse words or actions which may amount to Kufr or Shirk, such as prostrating before someone or likening their status to that of Allaah's.

##

35 Discard that which puts you in doubt for that which leaves you with no doubt

1. Doubt leads to suspicion and conjecture.
2. Anything based on doubt cannot be clearly defined and no definite law or rule can be derived from it.
3. Thus it is wise to replace doubt with certainty and suspicion with reality.
4. If any transaction we were about to participate in were enshrouded with doubt and uncertainty, then we would not go any further with such a transaction. This would save us money, worry and agony.
5. Similarly one should keep away from the doubtful in matters regarding Deen.
6. A common time where doubt tends to rule many is during Salaat. One should not dwell on doubt as to the number of Rakaats read etc. Instead, quickly reach certainty as to the number of Rakaats and proceed.
7. Similarly we should not fret and get into a rut as to whether our Wudhu has been broken or not. Establish certainty in either direction and continue with the appropriate response. If the doubt is so centralised(i.e. one is thoroughly confused as to which direction to take) then regard the wudhu as not broken and continue.

8. Doubt and suspicion are Shaitaan's tools for wasting mental and physical energy and causing problems in every field.
9. In another hadith, it is stated that "Halaal is apparent(clear) and Haraam is clear, and that which is between these two is doubtful - abstain from it."
10. Another rule is that "when possibility exists then deduction is invalidated." So hold fast on to certainty and leave doubt.

##

36 That which is less and suffices is better than that which is more but distracts

1. We should be happy with Allaah as our Rabb and Nabi(S.A.W.) as our Rasul, Nabi and guide in every aspect of life.
2. Once we have reached the above state of happiness and contentment then following this Hadith will be very easy.
3. Many other Aayats and Ahaadith also point in the same direction.
   a) " Sustenance seeks one just as the hunter hunts it's prey."
   b) " One does not die until one's sustenance is completed."
4. Once one has firm faith in this aspect of sustenance, one will not be involved in haraam actions nor be tormented by the restlessness of greed and envy.
5. When one indulges in excess then one becomes the slave of extravagance and luxuries while our duties to pay Zakaat and to go for Haj become very burdensome and difficult.
6. When one is content with Allaah's provision one does without the extras that others have and still remains blissfully happy.
7. He who seeks after worldly wealth and luxuries tends to develop the attribute of greed and the disease of dissatisfaction and ungratefulness.
8. One finds that generally a man will think of those in need and is large hearted when he has less wealth. No sooner does he indulge in excesses,

then he provides the excuse that he is in debt or is suffering from the burden of a bank overdraft.
9. The less we have which is in our control is better than the excess which is beyond our control. Anything which distracts one further than the necessary deviations of earning a living, generally lead one towards sin. Luxuries are a responsibility because more effort has to be made to remember one's duties to Allaah while immersed in luxury.
10. The Ambiyaa(A.S.) and those who followed their example were not devoid of wealth, but they were so afraid of the evils of excess that they gave away their wealth at the first opportunity.

##

سَيِّدُ الْقَوْمِ فِي السَّفَرِ خَادِمُهُمْ

37 The leader of a group on journey is the one who serves them

1. The leader is the guide who should cater for the welfare of all those under him.
2. We have already learnt that the "journey is a piece from the fire", and thus it removes sins.
3. Any journey requires a certain amount of planning, catering and organisation. The Ameer should do this and more than this.
4. Unfortunately, these days the Ameer sits like a holy saint, dictating, ordering and commanding instructions to all, without trying to lend a hand.
5. In reality the Ameers responsibility is to see to the well-being of his group.
6. The Ameer can share his responsibility with the other members of his group and a certain amount of instruction is necessary, but he should not adopt a haughty attitude by considering it low to do some work himself nor should he become dictatorial.

7. It is the responsibility of the Ameer to guide his group towards all Shar'i permissible activities.
8. On the day of Qiyaamat, the Ameer will be questioned about how he led his flock.
9. In another Hadith it is mentioned that "Everyone is a shepherd to be questioned about his flock " Those who desire name and fame should think about this carefully before they dive into positions of authority. Umar bin Abdul Aziz (ra) was a person who loved dressing according to the fashion of the day, yet when he was offered the post of Khaliph, he refused it initially because he knew the weight of it's responsibility. When he did finally accept the post he changed his whole lifestyle accordingly.
9 The one serving is better than the one being served.
10.By seeing to the needs of his group the Ameer removes the fears of it's members and they feel free to consult him for their needs. This improves the journey for all concerned.
11. The one serving should thank Allaah for granting him an opportunity to earn reward.
12. The one being served should try his utmost to cater for his own needs thereby relieving those around him of his burden. This leaves the Ameer free to see to other matters.
13. Those who are being served should also make duaa for the well-being of the Ameer.
14. The Ameer should , while serving his group remember to maintain his self respect and beware of getting too frivolous while carrying out his duties. Excessive laughing and joking leads to disrespect and havoc.

وَالْمُهَاجِرُ مَنْ هَجَرَ الْخَطَايَا وَالذُّنُوبَ.

38 A true migrator is one who migrates from wrongdoing (error) and sin

1. A Muhaajir is one who moves from one place to another, one position to another, one state to another, one condition to another, or from one level to another.
2. In the above Hadith a true migrator is described.
3. A person normally migrates for worldly reasons such as for a better climate or for better working conditions etc.
4. True migration means that migration whereby we move away from that evil, darkness, ignorance and pride within ourselves towards that which is good and towards that which leads to goodness, humility and enlightenment.
5. If we look at the following migrations that could be made within ourselves and start immediately implementing them, we would see the improvements in our worldly and spiritual lives.
6. Start migrating from:

Disobedience to Obedience.
Shirk to Tauheed.
Bid'at to Sunnat.
Undesirable behaviour to Desirable behaviour.
Pride to Humility.
Lying and deceiving to speaking and representing the Truth.
Backbiting to being Forthright.
Stealing to Protecting.
Anger to Calmness.
Greed and love of this world to Contentment and love for the Aakhirat
Adultery to Marriage and faithfulness.
Jealousy and envy to Gratefulness.
Dictatorship to Discussion.
Miserliness to Charity.
Hypocrisy to Honesty.

7. One could add other habits and actions to this list which need a change for the better and begin one's true migration now.

##

39 Do not sit between two people except with their permission

1. Good manners has never been taught so completely and totally as in Islaam.
2. As with many Ahaadith this Hadith also teaches us to honour the right, dignity and honour of every person.
3. There is no place in Islaam for intruding upon others and injuring their feelings in any way.
4. Islaam has brought true civilization to all people and surpasses those who claim to be the most civilized.
5. No code of conduct teaches the rights of mankind in such detail as does beautiful Islaam.
6. Islaam teaches us to avoid rudeness and impudence.
7. Instead of interrupting two people who could be discussing something confidential, one should ask their permission before making oneself comfortable in their company.
8. By asking their permission, the parties involved feel respected and may even agree to accept you to join in.
9. If they do not, it is within their right and one has no right to feel hurt about it.
10. The problem facing those of us who have been brought up with western ethics is that we feel bad when the truth is declared and we are comfortable when we are accepted everywhere even if this is done with hypocrisy.
11. Generally, people are so inquisitive that they tend to go out of their way to spot a conversation wherein they can butt in and obtain some

useless piece of gossip to pass their time.
12. This is totally in conflict with Islaamic principles and etiquette.
13. In fact, one should try to avoid even asking permission to join when one feels that the discussion is of such a nature that the parties may grant permission without really wanting to. It is better to keep far instead of wanting to sit between two people who are in such a predicament.
14. After having been granted such permission one should assess one's status in relation to the parties between whom one is sitting and behave accordingly. Very often one finds a person who, after imposing himself into a situation, continues to dominate the discussion where his input is least required much to the irritation of the others.
15. Permission to sit between two people does not automatically entitle one to join in their discussion as well.
16. Islaam aims to teach one to keep away from that which does not concern us and to use wisdom in everything we do.

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40. The best person from amongst you is that person who learns the Qur'aan and teaches it to others.

1. The Noble Qur'aan is the speech of Allaah Ta'aala. He is the greatest and so is His speech. Therefore the one who is linked to the Qur'aan is superior.
2. The Qur'aan is presently the only Divine scripture which is free from interpolation and it is the final Kitaab.
3. The Qur'aan is from a Divine source(Allaah) to a Divinely appointed person (Hadhrat Muhammed S.A.W.) and is Divinely protected by Allaah Himself.
4. In order to teach the Qur'aan one has to learn it and in order to learn it one has to be tutored. One requires reliable teachers for the

studying and understanding of the Qur'aan.
5. All forms of learning linked to the Noble Qur'aan is laudable and praiseworthy.
6. Whether it be the learning the actual text of the Qur'aan, or studying the meaning and interpretation of the Qur'aan, or learning how to read or write the language of the Qur'aan, or learning how to practise upon the teachings of the Qur'aan . All these will fall under the category of the one "who learns the Qur'aan.".
7. The importance of the Qur'aan can be judged by the fact that it took twenty two years, two months and twenty two days to reveal.
8. The Lofty Qur'aan is made up of thirty sections, five hundred and forty chapters, six thousand six hundred and sixty six verses, eighty six thousand three hundred and forty words and three hundred and twenty two thousand six hundred and seventy one letters.
9. Bearing the greatness of the Qur'aan in mind one should learn it and teach what one has learnt sincerely to earn the reward of the "best person" in Allaah's sight.
10. Learning or teaching the Noble Qur'aan will be most beneficial when one recognises the greatness of the Qur'aan and develops a sincere love for it, concerning which Hadhrat Sahl (R.A.) says:

"The sign of the love of Allaah Ta'aala is to love the Qur'aan Kareem, and the sign of the love of the Qur'aan Kareem is to love Nabi(Sallallaahu alaihi wasallam), and the sign of the love of Nabi (Sallallaahu alaihi wasallam) is to love the Ahaadith(his sayings) and Sunnat, and the sign of the love of the Sunnat is the love of the Aakhirat, and the sign of the love of the Aakhirat is to have enmity for the world and the sign of enmity for the world is to take only that which is necessary."

##

THE COMPILATIONS OF HADITH BY THE COMPANIONS OF THE HOLY PROPHET ﷺ

As discussed earlier, the Holy Prophet ﷺ has not only permitted but also pursuaded his companions to write down his ahadith. In pursuance of this direction, the blessed companions of the Holy Prophet ﷺ used to write *ahadith*, and a considerable number of them have compiled these writings in book forms. Some examples are given below:

THE SCRIPTS OF ABU HURAIRAH رضي الله عنه

It is well-known that *Abu Huraira* رضي الله عنه has narrated more *ahadith* than any other companion of the Holy Prophet ﷺ. The number of *ahadith* reported by him is said to be 5374. The reason was that he, after embracing Islam, devoted his full life for the sole purpose of bearing and preserving the *ahadith* of the Holy Prophet ﷺ. Unlike the other famous companions, he did not employ himself in any economic activity. He used to remain in the Mosque of the Holy Prophet ﷺ to hear what he said and to witness each event around him. He remained hungry, faced starvations and hardships. Yet, he did not leave the function he had undertaken.

There are concrete evidences that he had preserved the ahadith in written form. One of his pupils, namely, Hasan ibn 'Amr reports that once :

Abu Huraira رضي الله عنه took him to his home and showed him "many books" containing the ahadith of the Holy Prophet ﷺ (1).

It shows that Abu Hurairah had many scripts of ahadith with him. It is also established that a number of his pupils had prepared several scripts of his narrations.

(1). جامع بيان العلم ص ٧٤ ج ١ ، وفتح الباري ص ١٨٤ ج ١

The Script of Abdullah ibn Amr

It has been stated earlier that *Abdullah ibn 'Amr* was specifically instructed by Holy Prophet ﷺ to write ahadith. He therefore compiled a big script and named it "*Al sahifah al Sadiqah*" (The script of Truth). Abdullah ibn 'Amr was very precautious in preserving this script. Mujahid, one of his favorite pupils says, "I went to Abdullah ibn Amr and took in hand a script placed beneath his cushion. He stopped me. I said, "you never save anything from me." He replied,

> This is the "Sadiqah" (the Script of Truth). It is what I heard from the Holy Prophet ﷺ. No other narrator intervenes between him and myself. If this script, the Book of Allah and Wahaz (his agricultural land) are secured for me, I would never care about the rest of the world (1).

This Script remained with his children. His grandson, Amr ibn Shuaib used to teach the ahadith contained in it. Yahya ibn Ma'in and Ali ibn al Madini have said that every tradition reported by *Amr ibn Shuaib* in any book of *hadith* has been taken from this script (2). *Ibn al Asir* says that this script contained one thousand ahadith (3).

The Script Of Anas

Sayyiduna *Anas ibn Malik* was one of those companions of the Holy Prophet ﷺ who knew writing. His mother had brought him to the Holy Prophet ﷺ when he was ten years old. He remained in the service of the Holy Prophet ﷺ for ten years during which he heard a large number of *ahadith* and wrote them down. *Said ibn Hilal*, one of his pupils says,

> When we insisted upon *Anas* he would bring to us some note-books and say, " These are what I have heard and written from the Holy Prophet ﷺ, after which I have presented them to the Holy Prophet for

(1). جامع بيان العلم ج ١ ص ٧٢ ، واسد الغابة ج ٣ ص ٢٣٣ و ٢٣٤

(2). تهذيب التهذيب ص ٤٩ و ٥٢ ج ٨

(3). اسد الغابة ج ٣ ص ٢٣٣

confirmation (1).

It shows that sayyiduna *Anas* رضي الله عنه had not only written a large number of *ahadith* in several note books, but had also showed them to the Holy Prophet ﷺ who had confirmed them.

The Script Of Ali

It is well known that *Sayyiduna 'Ali* رضي الله عنه had a script of *ahadith* will him. He says,

> I have not written anything from the Holy Prophet ﷺ except the Holy Quran and what is contained in this script (2).

Imam *Bukhari* has mentioned this script at six different places of his *Sahih*. A combined study of all those places reveals that this script was substantially large and it consisted of ahadith about Qisas (retaliation), *Diyah* (blood money), Fidyah(ransom), rights of the non-muslim citizens of an Islamic state , some specific kinds of inheritance, *Zakah* rules pertaining to camels of different ages, and some rules about the sanctity of the city of Madinah.

The script was written by Sayyiduna Ali رضي الله عنه in the days of the Holy Prophet ﷺ. Then, in the days of his *khilafah* (rule), he felt that the ahadith of the Holy Prophet ﷺ should be spread among the people to widen the range of Islamic knowledge and to refute certain misguided ideas prevalent in those days.

It is reported by the famous historian *Ibn Sa'd* that he stood in the mosque and delivered a lecture. Then he asked the people,

> Who will purchase 'knowledge' for one Dirham only?

He meant that whoever wanted to learn ahadith, should buy writing paper for one dirham and come to him, for dictation of the *ahadith* of the Holy Prophet ﷺ.

(1). مستدرك الحاكم ، ذكر أنس رضي الله عنه ص ٥٧٣ و ٥٧٤ ج ٣

(2). صحيح البخاري ، كتاب الجهاد ، باب إثم من عاهد ثم غدر ص ٤٥١ ج ١

It is reported that *Harith al A'war* bought some paper and came to him:

So, Ali wrote for him a lot of knowledge (1)

It should be kept in mind that the word 'knowledge' in the early centuries of Islamic history was used for the knowledge of ahadith only (1).

Scripts Of Jabir

Jabir ibn Abdullah is one of the famous companions of the Holy Prophet ﷺ who has narrated a large number of ahadith. It is established that he had compiled the *ahadith* in two scripts. One of them contained a detailed account of the last Hajj performed by the Holy Prophet ﷺ. The full text of this script is found in the *Sahih* of *Muslim* wherein he has described even the minute details of the last Hajj (2).

His second script contained other ahadith relating to different subjects.

Qatadah the famous pupil of *Jabir* says:

> I remember the script of Jabir more than I remember Surah *Al-Baqarah* of the Holy Quran(5).

Reference to this script is also found in the *Musannaf* of *Abdurrazzaq* where some ahadith of this script are reported (4).

Scripts Of Ibn 'Abbas

Abdullah ibn'Abbas was the cousin of the Holy Prophet ﷺ. When the Holy Prophet ﷺ passed away, he was

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(1) طبقات ابن سعد ص ١٦٨ ج

(1) طبقات ابن سعد ص ٤٦٩ ج ٥ .

(2) صحيح مسلم، كتاب الحج ص ٣٩٤ - ٤٠٠ Zahabi says that this is a replica of Jabir's script (تذكرة الحفاظ للذهبي ١: ٤٣)

(5)(3) تهذيب التهذيب ٨ : ٣٥٣

(4) مصنف عبد الرزاق حديث ٢٠٢٧٧ ج ١١ .